

Anpao Kin.

THE DAYBREAK.

"Wankantanhan Anpao kin hiyounhipi."—Luke i:78.

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B. C. U. Wowapi Wicaupi.
ANPAO KIN: Mitakola, le ampetu kin iyapi wanji ito epin kta tka inarni lutanin kta wacin ye lo. Yunkan lecel wiwanblaka on hepe lo. Oyanke iyohi B. C. U. unpi kin hena ecel oiciyapi womnaye yuhapi on he etanhon mazaska nom (\$2.00) Wakantanka tawowaxi itanca unpi qon hena mazaska kin hena on owicakiyapi waxteka iwanblake lo. Yunkan lecel owakarnige, B. C. U. tohanyan sutaya owapa kin hehan yooke unyuhipi on he tuktogna tanyan inyankin kta iyececa kin he lehanl ahi owakarnige on hepe lo. Yunkan, mitakola, lecetu we lo: tohunhunniyan kin wawokiye xni unqunhanpi ehantax tuktetu kexa omniciye unqunpi kin tanyan inyankin kte xni iyececa iwanblake lo. Ho, hecel econqonpi yunkan Wakantanka tawowaxi itanca unpi qon wan-jiji icantewaxtepi kta ive ceca ye lo. Ho, mitakola, le woope unkagapi waxteke se-caiwanya po. ANPAO KIN el tuwa wicoiye waxte kin heca wanji eya chantax he el iwanunyakapi kta iyececa ye lo. Ho, iwan-yaka po, ie tanyan epa hecin, nainx xicaya epa hecius. Kakel on hepe lo; Lower Brule et convocation ai qonhan wicaxa akenonp wicakarnig a pi yunkan he manwanji, yunkan hena woope iwanvaki kta on wicakarniga-pi naceca wala heon hepe lo.

Ho, ito, heceglala epin kte lo. Mitakola tona. ANPAO KIN iyacupi on hena iyuhacantewaxteya napeciyuzape lo, mitakola wanji iyotan ouxi-ka, tuku xica ota econsa qon, he miye ye lo.
ANDREW WAKI-NYAN-WAXTE.

Christian Yaupi Kin, Taku Kin Dena
Kisuya Un Po

WAKANTANKA ETKIYA WOWAXTE YAMNI
KIN.

1. Wacinyanpi.
2. Waapepi.
3. Wacantkiyapi.
WOWAXTE ITANCAN TOPA KIN.
1. Witonpapi.
2. Wicaxa owasin owotannayan wicakuwapi.
3. Wowaditake.
4. Iyakapeciyapi xni.
WICORAN WAXTE OBE YANMI.
1. Akiraniciyapi.
2. Wacekiyapi.
3. Waonxidaya wawicaqupi.

WONIYA WAKAN WAWICAQUPI TAWA XAKOWIN.
1. Wicoksape woniya kin.
2. Wookarnige woniya kin.

3. Wowahokonkiye woniya kin.
4. Wicanagi towaxake woniya kin.
5. Wosdodye woniya kin.
6. Wakantanka ohodapi woniya kin.
7. Wakantanka kokipapi woniya kin.
WONIYA WAKAN WASKUYECA TAWA AKETO-
PA KIN.

1. Wocantekiye.
2. Wowiyuxkin.
3. Wodakota.
4. Wacintankapi.
5. Wowaonxida.
6. Wowaxte.
7. Tehan canzekapi xni.
8. Wicowarbana.
9. Wowacinye.
10. Waranicidapi xni.
11. Wixtecapi.
12. Bdesyaked ikduhapi.

WOWAONXIDA WICORAN WICANAGI JYOWA-
JA KIN.

hena wicayawaxtapi; icin, marpiya wokiconze kin he tawapi.

2. Tona waaceyapi kin hena wicaya-waxtepi; icin, hena wicakicantapi kta.

3. Warbapina kin hena wicayavaxte-

pi; icin, hena maka kin de tawapi kta.

4. Tona woyute cinpi kin iyeed Wo-

owotanna idocinpi qa iipuzapi kin hena

wicayuwaxtepi; icin, hena imnawicayapi

kta.

5. Tona waonxidapi kin hena wica-

yawaxtapi; icin, hena onxiwicadapi kta.

6. Tona cante wakaxotapi xni kin

hena wicayawaxtapi; icin, hena Wakantanka

wanyakapi kta.

7. Tona wodakota kagapi kin hena

wicayawaxtapi; icin, hena Wakantanka

cincia ewicakiyapi kta.

8. Tona woowotanña econpi kin on

xicaya wicakwapi kin hena wicayawa-

xtepi; icin, hena Marpiya Wokiconze

kin he tawapi.

WUATANI XAKOWIN ON WICANAGI ICIKTEPI.

1. Waranicidapi.

2. Taku tawapi kta iyececa xni exa

2. Itancan Rتayetu Wotapi Wakan.
AOKPANIYAN WAKICONZAPI ZAPTAN KIN.

1. Wicayusutapi.

2. Iyopeiciyapi.

3. Wicaxa-wakan wicoran yuhewica-

kiyapi.

4. Wakankiciyuzapi.

5. Sdawawicayapi.

Porcupine—St. Julia's Chapel.

(Young Men's Church Society.)

ANPAO KIN: Kola, lehanl taku wanji oblakin kta wacin. Hekta, November 29, 1895, hehanl Koekalaka Omnicie wanji lel teca unyuhipi. Eya, tipi-wakan kin lel etanhon toka Okolakicie Wakan hiyohi qon le kagapi, hececa exa hekta waniyetu yamni nainx topa nacea tuweni heca lel unpi xni; tka mix hekta March 20, 1895, qonhan toka lel wahi, na warfa waniyetu wanji waun. Ho, yunkan lehanl omnicie wanji Wakantanka okihunyanpi, na koekalaka

tona lel inx eya mariyublu wan apatan ayapi kin el owicakiyapi kta ca icas-gapi. Ho, heon lehanl tokel xkanpi wanji oblakin kta. Le February 2, 1896, hehanl omnicie apikiyapti, na koekalaka wanji jijji ake Wakantanka el itan-ipi kta ca wicaupi. Ho, lena koekalaka ake-wanji Okolakicie Wakan kin el bliheyla xkanpi kta ca wicaupi, na hehan ataya koekalaka wicemna yamni ake topapi. Ho, yunkan lena ohinni blihecpa kta ca iciconzapi exa iyo-tan taku wan el wowaxi econpi kta kin he koekalaka yamni aiyotan el Christ tokiconze ieagin kta eyapi, na ampetu wakan wanji econ wicaxipi yunkan hena tona Wotanin Waxte naropni xni kin hena tipiwakan el awicaupikta ca wicakarnig a-

pi, na anpetu wakan wanji econwicaxipi. Ho, mitakola, lehanl unlbihecpa na tanyan econqonpi xni exa lena onxiya lel heconqonhanpila ye lo, heon, mitakola, owancaya he naunyaronpi uncinpi. Nakun koekalaka nom President hecapi kin okihe wan Wm. Running Horse eciyapi kin he lecalo omaka teca qonhan Episcopal Church el tima gli, tiwabe tawa ataya. He Presbyterian hel omaka ota opa, na koekalaka wacinyepica heca exa nakun sanpa woonspe kin kuwa na lel tima gli, hecel he nakun naya-ronpi wacin ye lo.

Ho, mitakola, tuku wan lel on wapi wakage cin he Wakantanka tokel tipi-wakan wan karunxipi na akex nakun oegnake tokel yankin kta, inyan waxtexte agle egleunxipi na akex inyan blecahe sa heca kin nupin iwanyag on karunxipi. Ho, heon unkix lena he etanhon maka akanl Wakantanka tipi tawa el wowaxi econqonpi hececa exa tuku wawiyutanyan ota kin on ohinni unkiyutanpi exa inuhan xni unxkanpi. Nitakolap.

PAUL H. HORSE.



1. Wasdodyapi xni kin onspewicakiyapi.

2. Xicaya oranyanpi kin iyopewicakiyapi.

3. Wacetunkda unpi kin wahokonwicakiyapi,

4. Kakixyapi kin wicakicantapi,

5. Xicaya tuku ecawicakiconpi exa tawacinhanskaya watokiconpi xni.

6. Xicaya tuku ecawicakiconpi kin cante on wicakicicajupi,

7. Tuwe tokeca wacewicakicicayapi.

WOWAONXIDA WICORAN WICATANCAN IYO-

WAJA KIN.

1. Docinpi kin wodwicayapi qa ipu-

zapi kin wayatkanpi wicaqupi.

2. Tancopina kin bayapi wicaqupi.

3. Wicaxa tokeca kin qa wieakix

unpi kin tanyan wicakwapi.

4. Wayazankapi kin wanwicayag ipi.

5. Wicakaxkapi kin qa wayaka wica-

yuzapi kin onxiwicadapi.

6. Tapi kin wicarapi.

WOYAWAXTE XAKDOGAN KIN.

1. Tona cante mahed onxiicidapi kin

inuhan xni kopi.

3. Wicacerpi wocantiheyeye xica.

4. Wowinawizi.

5. Iyakapeciyapi wipiiciyapi.

6. Wocanzeka.

7. Xkankapinpi.

WOARTANI XAKOWIN ON WICANAGI ICIKTEPI.

KIN HENA IYOTATKONS WANKE SE

WOWAXTE YUKE CIN.

1. Onxirani.

2. Oranpiya oranyanpi.

3. Wakaxote xni ikduhapi.

4. Wawatecapi.

5. Ivakapeciyapi xni.

6. Waeintankapi.

7. Wakantanka yuonihanyan qa bdi-

heda wawokoya xkanpi.

TUWEKU CEYAX TAKU EHAKE RON AKIPIN

KTA OKIHIPICA.

1. Wiconte.

2. Woyasu.

3. Wakanxica-ti, qainx,

4. Wakantanka-ti ekta owhanke

wanin oyunin kta.

WOTANIN WAXTE KIN ED WAKICONZAPI

OYAKAPI KIN.

1. Miniwicakaxtanpi Wakan.

ANPAO KIN.

ANPAO KIN wi iyohina, wiwayapi anpetu tokahoya esa, mazaakdirpeyapi.
Wi XAKPE on kapi, qa wi iyohina akezeptan (15) aokpani xni, ptayena partpi, wicacaje wanjina ekta hiyukiyapi kta cinpi kinhan, icupi kin iyohina kaxpapi wanji (10c) on kajujupi kta.

Wi XAKPE on kapi, qa wi iyohina wanjina icupi kta cinpi kin, kaxpapi wanji samm okise (15c) on kajujupi kta.
Icupi xni itokab kdajujupi kta.
Wopwapi askabapi mazaxana wanji qaix nonpaowapi kin, mazaska eekiya, on ANPAO KIN opeton okihipi kta.

Opetonpi kta wowapi hiyukiyapi qaix ed tatu oyakapi kta cinpi qa hiyukiyapi ca, wopwapi ojuha akand deced owpapi kta:—Rev. W. J. Cleveland, Madison, S. D.

Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN icikoyagunyanpi qa wicoran waxte econ iyonpaxtakapi kta wookhiyu. Okodakiye-wakan opapi t'ka abebeypa tipi kin, henaiyotan taokiye waxte heca kta. Bixop waun kin eciyatihan, taku ecamon onxpaxpa oyakapi qta bduotanpi kta wacin kin hena owasin. Na Tipiwan iyaza omawani woyakapi kin hena, qa naknum Okodakiye-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkutawapi kin owasin ANPAO KIN icupi qa samm wicaxa tokeca wicacuqipin ecanni.

W.H. HARE, Yewicaxipi Bixop.

Wotanin-waxte Ayapi On Wacekiye.

Anpetu iyozi wicokaya he cin elhan heypay kta: Waniciya waxte isto wacantkiya nitawa kdu-gad, canicipawega akan otkeyahan yaun tka qon, maka akan wicaxa unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. Amen.

Winyin Omnicie oekde onspeiciziyapi kte cin he dee:

Okolakiciye Wakan Woyaka Tawa Aoptelya Kagapi.

WICOWOYAKE XIV—ONXPAA II.

TANXNA UNPI KTA ICICAGAPI.

Oxpaye kin le icunhan wicoran kin le tokaheya icaga unkecinpi kte xni, itokab wanunyakapi eciyatihan, Anthony, omaka opawiitge itopa qon, oxpaye wan tanxna unpi kta icarye slolunyanpi.

Na iye itokab wicota maka kin ayux-tanpi na wakorloka otipi na ixnala ounyanpi.

Tka le oxpaye kin le icunhan tanxna unpi kte cin lila yuotapi na awaxtelapi. Benedictine obe kin he A. D. 529 Benedictus eciyapi kin he kaga. Nursia el tina he wicaxa bliheca na waohola, na toktokeca woohola kin na wowilake waxte wicagin kte cin rea. Mazaska ota wicaqupi na wiyorpeyata obe kin le iyonlapi. Itokab obe toktokeca icagapi, na ohanketa tuwa wakanyani un kte rei tanxna obe wan opa na ecela on okihi ca wowicalayapi.

Woope yuha icagapi kin ogna xkanpi kin hehanyan waxtepi. Icin woonspe kuwapi, Wowapi Wakan okage yuotapi, Atewicayapi tawowapi qon yawapi na akta kagapi, wayawa-tipi kagapi, warpanicapi kin wolwicaye, wayazankapi na iyokixicapi kin tionapapi kta ea wicakigle, na tipi-wakan tanka kagapi.

Wicakagapi qon tocpopi oterike cin aktapi xni ohakab, exa takuku tanyan econpi.

Tka le oxpaye kin le ihanke kin el tku iwxtepi kta on ilagwicayapi kte con aokpaniyan unpi, na tku waxte econpi kte cin econpi xni, tka oyate lila wicayuonihanpi. Wicaxaya tapi hun tipi tawapi ayuxtanpi na tanxna unpi tipi kin el aonaicitakapi woccekiye na woawacini na wicoran wakan econpi kte cin heon.

Hunr lila wankal najin kecanwicakipi kin on maka itancanpi el wicoran tanka wicaqupi. Womnaye tawapi lila tanka na maka yuhapi kin iyute pica xni, ota lakax.

FEUDAL WICORAN KIN.

Wicoran kin le unkokarnigapi kte ein on, Roma wokiconze waxagya un qon, isto waxte cin makoce tawaye cin ataya ihunni seleecca, na oyate toktokeca ota exa wokiconze woxaxake wan-jila. Wokiconze kin he hinrpaye con onxpaxpa ota, onaxna ota hinrpaye, na makoce kin he kiyuxpey wicaxayatepi na maka itancan ota awanyakapi. Kiyuxpaxpa rpaye con tohinni yuokiwan-jipila xni, tka sam kiyuxpapi.

Tona itancanpi qon itancan rea wicayawapi xni, tka makoce iyohila el wotanica ota, na iyohi makobaxpe wan awanglaka. Lena baron naix feudal itancan ewicakiyapi. Itancan iyohi conkaxke icicage, na okxan wowilake na wicaxa toktokeca woxaxake econpi kta na tanyan unpi kta ca igluvitayapi.

Tuktekkel oitancanpi kin lena etanh, wanji kitana waxka aya na on wan-

jigji, iye iyececapa kin, tawawicaya, na ignuhala wanji lila oitencan waxaka na-jin. Wokiconze tanila kin iyacinyan waxakin kta ca Charlemagne piya yui-car xkan, tka Rome wokiconze waxake con inonpa karpica xni.

Feudal wicoran kin icunhan wicaxa ikceka kin, ignuhalaxna tanyan unpi na ake tanyan unpi xni. Iyuha wasloye xni, na ixtelya unpi. Tona otonwe kitanna tanka wopekicitonpi kte cin egeli-pi el unpi kin hena kitana waonspepi na tanyan unpi.

Oitancanpi kici kicazapi ca hehan Okolakiciye kin wicaxa ikceka kin owi-cakiya, na tuktekkel wicaxa-wakan, aki-cita igluzapi na Okolakiciye on na wa-panicapi kin on zuyapi.

Le oxpaye kin icunhan na ihankewa-pa tokel ounyanpi awauncinpi kte cin-han, tokaheya Tanxna tipi kin el tipi-wakan tanka itamahel omanipi wan, wojupi tanka na woju-wicaxa na owa-yawa tawa; hehan conkaxke kin el aki-cita wokoyake koyag najinpi, na itanokxan wicaxa ikceka ota; na hehan ontonwe wanjigji tuktel wopetoni wicoran on wicaxa otipi na wowijice yukan hecel yankapi awauncinpi kta.

Omaka opawinge napcinyunka, na obakab, wicaonxika tanka yuke cin he cajeyate pica xni. Wicaxa-wakan ecela waonspepi, na iyeipi exa hetanhan wico-ta wasloye xni unpi. Wicaxa ikceka lila warpanica na onxikapi na iyokixi-capi. Canku oyasin ognagna wamanon-sa unpi, na on anawicaptapi kta ea wo-waxake wanica.

Maga kin el wojupi xni, na owancaya wicaakiran.

Na omaka opawinge inapcinyunke ihanke kin el Christian oyasin, wanna maha ihanke kta wicalapi. Omaka 999 kin he Omaka ehake kta yawapi. Woteri icage, na wicaxa oxxixkapi kin he-on tku tokeca tanka hingle kta awa-ciupi; na maka ihanke kta aepi kin icunhan woxice na woterika yicagapi. Wicaxa woxaxi ayuxtanpi, tku on nipi kte cin anapta yunka, na wicota-wacin kin he, wicaxa witawata el unpi na wanna wata ihangin kte cin wanglaka-pi na woxice xice rca ecoupi ec, kin he iyececapa.

Tka Omaka iopawinge teca hinapa na woxasu on apapi xni. Maka kin hec-gla anpa wi kin ohomni iyyaya. Wican-riki kiu hecetuwanica iyeryegapi. Wicaxa Cinhinktu kin, wopwapi yublaye na woxasu glaotanin kta nahancin igluta-nin xni.

Wotke wan tanka, wicaxa tawacin etan yureyab iyeypapi na Omaka teca, kokipeya etonwanpi qon, woyawaxte ota ikyogya u. Woxaxte ahi kin lila tan-ka kin on oyagpica xni seca. Woixtima, oqoyapi na woteri qon wanna yutokeca aya; ignuhayela econ xni tka ocib waxte aya. Wanna tipi wakan jujuwahin kte cin apiyapi na tokeca teca kagapi. Itokab tipi-wakan sua kar awaciupi xni, tka wanna tokel okihika waxte na tan-ka heca kagapi.

Maga etonwanpi xni qon wanna el wojupi, wicoran oyasin etonwanpi, na tka oo-wope kicaksapi qon wope ogna wicakuwapi na hecel oyate kitanna tanyan unpi.

Lehant kinhan wicoie wan lila eya-pi, maka ataya, otonwe wakan kin yuhapi kte cin zuyapi kte cin hee.

"Jerusalem ungluhapi kte lo" eyapi kin tokel tku yutokeca kta, tokel mini-owanjila rpaye yuxkanxkan kta na ma-ka kin yin kte cin ataya yutokeca kte cin tuwenislyoli xni.

Tka ozuyapi kin le tokatawapa sanpa onaunronpi kta.

Wanna Okolakiciye wakan kin, Wiyo-hianpata oxpaye na Wayorpeyata oxpa-yel yukinukan qon elhan unhipi.

Taku on igluxpe kin he ota. Anpetu wanji naix omaka opawinge wanji wi-coran heca xni. Constantinople otonwe kagapi kin, Roman Pope (Xina Sapa Itancan) waranicilapi kin, na ataya omniciye cola, wowlala kin el woeye wan wiyorpeyata oxpaye ognake con, woakinica ota on oxpaye nopol anognog

kiciyaxicapi—hecekcel on A. D. 1054 hehan akipab iyaye.

Ohakab tuktel olakolya kici xkanpi exa omaka kin he elhan ecer okiciwaxte qon ayuxtayayapi.

Oxpaye kin le el tku ota iwanyag oyakapi waxte, he ocisciyela cajeunyati hanskeya eyepica tka.

Christian Oranpi.

WOONSPE XV.

WOONSPE WICOIE—WAKAN.

Oekde. "Nicaje wakandap, nunwe." St. Matt. 6:9.

W. Woahope iynamni kin eya wo.

A. Itancan, Wakantanka nitawa, ca-je kin ituya ebin kte xni; tuwe iye Caje ituya eye cinhan, Itancan kin he woar-tani cona un ecankin kte xni.

W. Woahope kin de ed tku itancan-yan cajeyatapi kin he tukte e he?

A. Wakantanka Caje kin.

W. Toked Wakantanka Caje ituya unkeyapi kta unkokihi he?

A. He tku undapi xni king iyeced cajeunyati kta on.

W. Oekde kin ed toked Wakantanka Caje unkuwapi kta e onspeunkiyapi he?

A. He wakan undapi kta onspeunki yapi.

W. Wakanyapi eyapi kin, he on to-kekapi he?

A. Wakanyapi yuhapi.

W. Woarkani cona un, eyapi kin he on tokekapi he?

A. Iyaonpepica xni.

W. Woahope kin de kicaksapi kin, hena tona eepi he?

A. Tona Wekantanka irad cajeyata-pi, qaix iyuksanxiyan tku eciyapi, qaix heced Iye on tku eyapi kin hena eepi.

W. Wakantanka tona wartanip ktoned wicakuwa kta he?

A. Kakixwicayin kta.



Iteowapi ded kagapi kin he Wakantanka Caje Wakan, Juda oyate toked iapi tawapi kin ed owapi tka qon, he iteowapi kin ce, qa anpetu wi kin okxan iyojanjan yuke cin he iyeced wiceti ihe okxan kagapi, icin Wakantanka caje kin nina rei wakan yedakax heced iycinyan kagapi.

Hokxin-kagapi nina waxte wanji ha, qaix wopwapi owanyag waxte heca exa, duha cannna ihun canopie wan ed he tanyan oniciknaka ece, tehan waxte duha kta e heon etanh. Nakun nisun qaix nitankxi wana ta tka tku tawapi qon wanji duhe cinhan he iyotan nina tan yan awandakin kta naceca, icin he iye tawa tka qon on etanh yuonihanpi kta iyececa sececa. Ho, Wakantanka Caje Wakan kin he Iye tawa, qa niye, cincaniye cin, tku maka akand un kin owasin isanpa he wakan yawapi kta iyececa kecanin kta, qa awandakin kta, qa lye teridapi kin cante onijuna se, qa ho iwaxtena kicun, ebin kta iyececa.

Wakantanka tona iye Caje eyapi kin hena woarkani cona un ecankin, exa ecankin kte xni. Icin, wayawau-ekiyapi kin ekta woahope kin owasin rei tanyan anayagoptan xni hantanhan iyaonpepica xni niyawapi kte xni e he sdodaya do. Wowasukiye wanji hecena rei yaki-caksa hantanx iyanonpepica xni xni, unma kin owasin anayagoptan exa. Unkan woahope kin decena okaptapi Wakantanka toahope unma kin owasin anayagoptan exa Wakantanka iyan-onpepica xni, qaix wakaxote xni, niyawa kta okihi kte xni, tka on kakixniyin kta niye hecanon kin on icantenixica qa tuwe ixnana wicaxa iyaonpepica xni ni un qon, Itancan Jesus Christ Hee, e on

nicijaju kta iceyakiye xni ehant-hanx.

Iho, heon Itancan Tawocekiye kin on, Wakantanka Iye Caje wakanyada kta e oniciyin kta icekiya wo. Taku tona duhe cin ekna he iyotan wakanyan yu-ha wo; hecanon kinhan anpetu incihan ed tokata Iye Caje Wakan kin itehu ni-tawa kin ed oniciwapi kta. He tawanyan, qa tenirida kin tuwepike ceyax owa-sin he sdodiyapi kta e heon etanh.

WOONSPE XVI.

WOONSPE WIOIE—ANPETU.

Oekde. "Itancan, anpetu kage cin, he dee." Ps. 118:24.

W. Woahope itopa, onxpe tokaheya kin eya wo.

A. Anpetu Okirpapi kin wakanyan duhe kte cin he kiksaya wo. Anpetu xakpe rtayani kta, qa tku ecanon kte cin owasin eed ecanon kta; tka anpetu ixakowin kin he Itanean Wakantanka uitawa anpetu okirpapi tawa kin hee. He ed wicoran takuna ecanon kte xni; niye qaix nicinkxi, qaix nicunkxi, ookiye nitawa wica kin, qaix ookiye nitawa kin, waniyanpi nitawa, qaix wicaxa tokeca nitatiyopa itimahed un kin.

W. He tku e unkakiktonjapi kta iyeuncecapisa he?

A. Wakantanka taanpetu wakanyan unyuuhapi kta.

W. Hena tuwepi e Wakantanka taanpetu wakanyan yuuhapi kta kiksuye wicaxipi he?

A. Wicaatkuku qa wicahunkupi kin.

W. Nakun tuwe he?

A. Wakanhejapi kin.

W. Qa nakun tuwe he?

A. Woxaxi unpi kin,

W. Qa nakun tuwe tokeca he?

A. Ho, iomanipi ed unhipi kin hena.

W. Wakantanka taanpetu kin icunhan wamakaxkan asnikiyapi kta iyowin-wicaunkiyapi kta iyececa he?

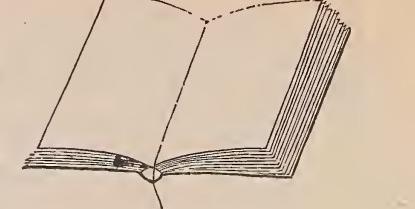
A. Ho, woahope kin "waniyanpi ni-tawa" eya.

W. Toked on Wakantanka taanpetu kin wakanyan duha kta oyakihi he?

A. Wakan-ekiyapi ekta owapa kin he, qa toked owakihi kin Wakantanka ga Marpiya on onspemiciciye cin on.

W. Anpetu Wakan kin icunhan ya-ktakin kta iyececa he?

A. Hiya.



Wowapi wan ed takuna owapi xni tka ataya wowapi ska ece ojuna, heca tohini wandaka he? Anpetu otoiyohi ta-kuxnixi akipapi kin hena ed owapi kta on wowapi hececa tuktektd yuhapi. Hececa wanji nicepi kinhan iyonici kta he? Okinni wanji duha exa ed tku oyawaka kta oyakihi kte xni kecanni na-ceca ecanmi. Tka Wakantanka niye qa nakun wicaxa owasin, wowapi ed takuna owapi xni otoiyohi wicaqu, qa anpetu oyohi oyubdaye ska kin akand takuku oyawaka ece. Oyubdaye kin hena otoiyohi anpetu heca, unkan wowapi unkitawa-pi kta ed oyubdaye tonakeca unkiciyu-kanpi kinhan tohinni sdodunyanpi xni, exa xakowinwin ece ptaptaya eknakapi. Heced de anpetu kin, Wakantanka ta-anpetu kin hee, he oparte wanji ed wo-wapi oyubdaye tokaheya kin hee, unkan he akand kaked oyawa nin ecanmi; "De anpetu kin wakan-ekiyapi kta wakan-ekiyapi qa Anpetu-wakan onspemiciciye kin ekta wai. Taku waxte onspemiciciye, qa toked oqo-ye xni mikduha kta, qa de anpetu kin Wakantanka taanpetu heca e kiksuya waun kta wakuwa." Qa oyubdaye un-ma xakpe ska kin akand hanranqa qa rtayetu iyozi Wakantanka iceyakiya, heced oyawa nin ecanmi; qa yaxkate cin he qa woxaxi ecanon kin qa woxapi on-spemiciciye ein koya on Wakantanka iyokipiyayin kta yakuwa; qaohini waon-

ixida qa wovicake ece eya nikduha, qa niyate qa nihun anawicayakigoptan kta yakuwa. Hecekek taku oyawa ece kinhan Wakantanka iyokipi kta; tka oran oyakapi nitawa xica kinhan, anpetu iyo-hi xikxicaya oyaran, qa oyubdaye owan-yagwaxte ska tka qon hena wicoran owo-tanna xni on axabyaye cinhan, hececa qeyax nakun Wakantanka iyuha wan-yag un, unkan icantenixica ehantahanx, Wanikiya waxte kin on, nicicaju-ju kta, exa takomni Anpetu-wakan oko kin de wowapi oyubdaye tawa kin piya oyawa kta e tohinni re-in nicupi kte xni.

Ho, heon etanhan anpetu kin de etanhan heced econ aya wo, qa Wakantanka wowapi wan niye nitawa kta e on nicu kin ed taku waxtexte ece oyawa kta e oniciyin kta ice xiya wo. Wowapi kin de caje kin he nahancra ociciyake xni—Anpetu, heced eciyapi.

WOONSPE XVII.

WOONSPE WICOIE—OKIRPA

PI.

Oekde. “Anpetu ixakowin kin he Wakantanka okirpa, taku kage cin owa-sin etanhan.” Heb. 4:4.

W. Woahope itopa onxpia inonpa kin eya wo.

A. Anpetu xakpe ed Itancan kin marpiya maka iyakna kaga, miniomanca kin, qa taku oknayan un kin owasin, qa anpetu ixakowin kin ed okirpa: heon etanhan Itancan Lin anpetu ixakowin kin yuwaxte qa yuwakan.

W. Wakantanka marpiya qa maka kin tohanyan kar un he?

A. Anpetu xakpe.

W. Wakantanka anpetu tokahuya kin ed taku kaga he?

A. Iyojanjan.

W. Wakantanka anpetu inonpa kin ed taku kaga he?

A. Marpiya to kin.

W. Anpetu iyamni kin ed taku kaga he?

A. Maka qa miniomanca kin.

W. Anpetu itopa kin ed taku kaga he?

A. Anpetu wi, hanhepi wi, qa wicanriki kin.

W. Wakantanka anpetu zaptan kin ed taku kaga he?

A. Zitkana qa hogan.

W. Wakantanka anpetu ixakpe kin ed taku kaga he?

A. Wamakaxkan qa wi-caxa.

W. Wakantanka anpetu ixakowin kin ed taku tokon he?

A. Wicoran tawa kin owasin etanhan okirpa.

W. Wakantanka anpetu tukte wanji yawaxte he?

A. Ixakowin kin, anpetu okirpapi kin hee.

W. He toka a Christians kin anpetu ixakowin kin heekya anpetu tokakeya kin, Anpetu-wakan eciyapi kin he, wa-kanyan yuhapi ece e he?

A. Wahoxiye Wakanpi kin iye he-conpi kin heon etanhan.

W. He toka e iye heced econpi he?

A. Christ Anpetu-wakan kin ed wi-conte etanhan kini kin heon etanhan.

W. Christ Iye heced econwicaxi un-kecinpi he?

A. Ho, heced unkecinpi.

Tuwe maka kin kaga he? Ho, maka owayag waxte kin de, qa can, qa wa-re-a kin, qa wamakaxkan, qaix ate qa ina qa unkita-kodakupi tewicunridapi kin he-na wanwicunyakapi canna; qaix te-han wankan euntonwanp' qa anpetu wi-wiyakpa kin he, qaix hanhepi canna wicanriki iyeryega kin hena unkabdeza-pi kinhanhan, tuwa taku kin dena

owasin kaga huwo? unkecinpi kta iye-ceca. Wakantanka ixnana tanka kin Iye hena kaga. Iye maka kin nape co-kaya okna yuha un. Hekta Anpetu-wakan onspeniciyapi qonhar, ed woxaxi ecanon kta qa yaxkatain kta e on Anpetu-wakan oko wanjinia ed anpetu

kta e tokata anpetu iwicakicihan kewi-cakiya. Woahope qon he dee: Anpetu iyo-hi woxaxi qa woxkate kduxtanpi qonhanhand, wojupi kin ed tuktet-dan-wicaxayatapi ti wanyakapi okihipi kte cin hed mazaxka-nxkan oape wanjiowanjinia unpi, qa wicaxayatapi kin he qa tipi wan okna tokata ounyanpi kte cin he nakun on woyake naron yankapi kta. Unkan owasin woope wan heced ahopa terike xni qon he iyuxkinyan anagoptani kecaninpi he? Hehehe! Hunr woxaxi econ ayuxtanpi kta okihipi xni kecinski. Qa ake tokecapi wojupi kin ed oyanke ed asnikiyapi kta sanpa oyo-kihi iyeypi; qa hunr mnaja yukan wicadapi xni keyapi unkan can wek-na hedu rea kayex kikdapi. Hececa exa wakanh ja qon wanjigji wicaxa-yatapi woope tawa qon anagoptani unkan he okna asnikiyapi kin'

tokata ounyanin kte cin, hena on onspeniciyapi kin hed de kta cin.

Black Pipe Camp—St. Paul's Station.

ANPAO KIN: Mitakola, iapi conala myecilaotanin kta wacin. B. P. disct el koxxalaka unqurpi hektu onhan wakan-xica tawipi kin he ohinni koyag unqun-ji, yunkan hehehe! mitakuye ob toke-xke waran yunkan Wakantanka ounki-yapi kta huwo? ecanmi, na wiukcanpi on lila cantemaxica. Yunkan Wakantanka wiukcanpi wan waxte cante ma-hel omagnaka canke mitakuye ob wita-ya iblotanka, na lecel epa: Ho, mitakuyepi, lehanl Taku Wakan wacun-yanpi kta wacin, hecel epa. Icin, hektu wicorin unkitawapi tka qon hena waxte xni yelakax teriya unkupi; canke wace-kiye wicaxa waxtexte kin hena ablesun-ki-ciciyapi, na tokel Taku Wakan etkiya unkigluhominpi, na ixnala wakan na waxte kin he slolunyanpi kte con he

otokaheya mazaska mnaun-kiyapi, na a, b, c, na oowa wowapi, na olowan, na taku tona on waonspeunki-eiyapi kta on henake ope-untonpi, na hecel Taku Wakan etkiya wana lehanyan waonspeiciciya unxkanpi.

Ho, yunkan wana lehanl wakanye na tankapi koya Taku Wakan wicalaciye kiun wicota ayapi. Eya miniawicakaxtanpi nainx wicayusutapi opapi nainx wakankiciyuzapi econpi he-

nena waka, yunkan, icin, Ta-ku Wakan wacunyanpi kte lakax wicorin kin hena econonpi kta can Rev. A. B. Clark (Sicangu)

wahounyanpi na hi can wi-coran kin hena iyuxkinyan xna econonpi; yunkan kak-el iblukan, Wunhunbe!

Wakantanka ti wanji ungle-pi ex awicakeya iyuxkinyan unxkanpi kte seca economi ye lo. Eya, tipi-wakan wanji uncinpi na mazaska oegnake tob oweinhan econonpi tka. Tka nahan rci onkokihipi nainx unkokihi kte xni hecin slolun-kiyapi xni. Heon, mitaku-yezi, Winyan Omniciye na Koxxalaka Omniciye hena wacunyanpi tka ounya kiyapi xni ye lo. Waon-xiyalapi kta, natuwe onxi-ke'na warpanica, na taku wan yuha kta zkan tka okihi xni ehantanx okiyapi kta, na wicaxa oyasin can-te-wicayakiyapi kta, hena onspeniciyapi, woahope kin etanhan, wicaxa oyasin ektakiya tokel nioranpi kte cin, niye iyezel waxtewicayalakapi kta, na tokel ecan-iciconpi yaciniipi kin he iyezel wicaxa ecawicayaconpi kta, Wocekiye Wowapi el wiwi-cawangapi kin el hecel waaluptapi he kiksuya po, mitakuyepi.

Ho, mitakuyepi, lehanl hecel waawacanmi kin eciyat-han nayaronpi kta wacin on he-pa, ca wana henala epin kta. Ho, to-na mitawoglake wanlakapi nainx nayaronpi kin henake cante on napeci-yuzapi. Nitakuyepi na nisunkapi wan miye.

AMOS XUNKHITO.

Iyan Ska Wonnayae. Cheyenne River Agency, St. An-

drew's..... \$1.00

Cheyenne River Agency, St.

Mark's..... 1.00

Cheyenne River Agency, St.

Paul's..... 1.00

Hekta oyakapi..... 24.50

Ataya..... \$27.50

Rex. John H. Babcock, President of the Standing Committee, hektu Feb. wi qonhan ninar wayazanka tka wana aki-snai aya unkan tanyan awanyakapi kta on Minneapolis ekta iyaya.



tona niciyukan onspeniciyapi he? Un-kan anpetu wanji wakanye duha kta iyececa kin he tukte e he? Wakantanka Iye rca he iyeed-oran qon eciyat-han on he onspeniciya, icin maka kage conhand woxaxi econ—anpetu tonarcá he?

Unkan anpetu wanji ed okirpa qon he tukte e he? Ho, he iyeed cinea kin Iye woxaxi econ qa woasnikie tawa kin ed kici akiyeduya xianpi kta cin-wicakiya.

Tohinni wakanheja wanjigji can xoka wan, tukted mnaja ocnixica wan wicakte kta iyececa, can wekna okokipeya omanipi tka qon. Tka wicaxayatapi waxte wan wojupi tawa ikiyena he cin hed conkaxke timahed awicahi, unkan woope wanji owicakiyape cin he ahopapi kin, iye ti waxte kin wiyo-hiyan-pata conkaxke tiyopa kin etanhan tanin-yan he cin, hed okna iye kici ounyanpi

on sappa waxakayena woxaxi hecel iyeypapi heced iyeyapi. Hena wicaxayatapi qon ixnana takoda-kupi waxte rea hee ce eya ijeban awa-cinpi, qa iye wicakico canja iyuxkinpi, qa ite ira ikdus ed yapi ece. Qeyax manja qon tona can wekna kikdapi qon heba owicayuspa, qa nakun wojupi kin conkaxke paoksa unkan tima hiyuiciye, ea tona wicaxayatapi ti qon itehanyan asnikiya yankapi qon hena ontonwicaya keyapi. Wicaxayatapi qon he Wakantanka ee. Iye wojupi tawa kin, Oko-dakiciye Wakan kin hee, ed yaun, un-kan mnaja wan maka kin ed “tuwe ya-potin kte cin ode” omani un kin, he wa-kanhica ee. Wakantanka woxaxi econon kta qa yaxkatin kta e, on anpetu xakpe nieu; tka anpetu ixakowin kin hee-hand wakankeciyapi, tukted Iye qa Marpiya, wicaxayatapi tipi tawa kin qa

hecel waawacanmi kin eciyat-han nayaronpi kta wacin on he-pa, ca wana henala epin kta. Ho, to-na mitawoglake wanlakapi nainx nayaronpi kin henake cante on napeci-yuzapi. Nitakuyepi na nisunkapi wan miye.

AMOS XUNKHITO.

THE DAYBREA

THE DAYBREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians in South Dakota.

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LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop.

A Powerful Burning Glass.

The most powerful sunglasses ever constructed in France was that made under the supervision of the savant Al de Villette. This glass generated heat sufficient to melt a copper coin of the size of our silver 25 cent piece in 7½ seconds.

George Parker of Fleet street, London, made a glass much more powerful than that which resulted from the Frenchman's efforts. Parker's was three feet in diameter and so powerful that it was actually used to melt substance which were too refractory for the furnaces. The best authorities on heat say that it had a power of 166,362 degrees F. This is best understood when it is known that it only takes a temperature of 2,787 degrees to melt cast iron so that it will flow like water.—St. Louis Republic.

Sir John Herschel proved that an icle 45 miles in diameter and 200,000 miles long would melt in one minute should it fall into the sun.

IN PLAGUE TIMES.

How London Handled the All Devouring Sickness In the Seventeenth Century.

During the plague of 1603 Francis Hering, "Doctor in Physicke and Fellow of the Colledge of Physicians in London" published certain Rules and Directions for the prevention of the spreading of that contagious and all devouring Sickness." These he reprinted, "somewhat enlarged," in the next plague season of 1625, "to the view and vse, and I hope good of my Cittizens and Countrmen." Among his rules are:

"Concourse of people to Stage playes, wakes or feasts and May pole dauncings are to be prohibited by publique Authority, whereby, as God is dishonored, the bodies of men and women—by surfeiting, drunkennes and other riots and excesses—disposed to infection, and the contagion dangerously scattered both in Cittie and Countrie."

"Let not the carkasses of horses, dogs, cats, etc., lye rotting and poisoning the aire (as they have done) in More and Finsburie fields, and elsewhere round about the Cittie."

"The burying of infected bodies in churches, churchyards and, namely, in Paules Churchyard, where the chiefe Magistrates of the Cittie and many other Citizens meete weekly to hear Sermons, must needs be not onely inconuenient, but verie dangerous for spreading the contagion, and poisoning the whole Cittie."

Some folk ate breakfast then, others did not:

"For breakfast you may vse a good draught of wormewood beere or ale, and a few morsels of bread and butter, with the leavens of sage, or else a toste with sweet salade oyle, two or three drops of rose vinegar and a little sugar. They that haue cold stomackes may drinke a draught of wormewood wine or malmsey, instead of ale or beere. But take heed (as you loue your life) of extreme hot waters, as aqua vitæ, Rosa solis or other compound waters of like nature, which Empericks prepare and set out with vaine and boasting words *** they were *** devised to kill, not cure men."—Notes and Queries.

PUTTING UP A STOVE.

A Version of the Operation That Rarely Happens In Real Life.

This is about a man who put up a stove.

It is unnecessary perhaps to go farther with it. You know in advance just how he swore and tore and spoiled the carpet, and the pipe didn't fit and he skinned his knuckles and cut his finger and spilled soot down the back of his neck and finally went up town and got six men to finish the job.

"Johnson," said Johnson's wife at dinner yesterday, "I want you to come home early this afternoon. I want that sitting room stove up and going by Sunday."

"All right, my dear," said Johnson. "I'll be home at 4."

So that afternoon Johnson's wife sent the children over to visit on the other side of town and stuffed rags in all the cracks to deaden sound. After a fervent prayer that all the neighbors would be out of town for a few hours that afternoon she was ready for Johnson.

He arrived promptly.

"The stove is out in the wood shed," said his wife.

The stove was not very large, and after Johnson had dressed himself for the occasion, with the help of Mrs. Johnson, who had taken care to have his old clothes and gloves handy, he got the stove to the back porch without much difficulty.

"It must be blackened," said Mrs. Johnson as she mixed the blacking. It blackened to a beautiful finish with very little rubbing, and Johnson whistled at his work.

Then he tacked down the oilcloth mat and the zinc and kept on whistling.

He took the stove in carefully and put it in the right place.

There was plenty of the old stovepipe, and while he cleaned it in the alley with a stick Mrs. Johnson sat on the back porch and listened to him whistle.

The first joint went on all right, and the damper staid in place. The next joint fitted so well that Johnson almost stopped whistling in sheer admiration for it, and so did the next one. The elbow fitted admirably, and the collar and last joint went on like a top. The seam was on the right side all the way up.

There was not even a speck of soot on the papers Mrs. Johnson had spread on the carpet.

In ten minutes more Johnson had a lovely fire in the stove and was in his business suit again spick and span reading the paper while his wife got supper.

It was just here that there was a savage nudge in Johnson's left ribs and he heard his wife tell him to wake up, and hustle out now, for it had been daylight for half an hour.—Topeka State Journal.

A Remarkable Tree.

There is a wayward white oak tree near Laporte, Ind., that may well puzzle naturalists with the vagaries of its growth. The tree is 9 feet in circumference at the base, and there are no branches of any size below 15 feet from the ground. There the great bole divides into a number of limbs. Two, leaving the trunk about 20 inches apart, grow west, their lines diverging for some 6 feet, and then each rending toward the other. Twelve feet from the body of the tree they unite again, making a perfect oval, and out of this grow two smaller branches. As if not satisfied with that expressed disregard for the laws of nature, this old tree has performed another feat. Six feet from its base grows another white oak, less than half its size, and no sooner does the smaller tree arrive at the charmed circles of those branching limbs than one of them grows right into it, and is absorbed. The second tree is very much larger 20 feet from the ground than at its base.

Prayer has a right to the word "ineffable." It is an hour of outpourings which words cannot express—of that interior speech which we do not articulate, even when we employ it.—Mme. Swetchine.

During the four years of the civil war there were 107 pitched battles, 102 combats involving the presence of a number of regiments on each side and 362 skirmishes, sieges and other actions.

BANISHED FOR LIFE.

THE OUTCAST OF CHURCH ISLAND IN GREAT SALT LAKE.

He Has For Years Lived the Life of a Wild Man and Rarely Sees a Human Being Branded For Robbing the Dead by Order of Governor Brigham Young.

In the center of the Great Salt lake in Utah is a large body of land known as Church island. This land consists of mountains and valleys, with trees and vegetation, and has always been used as a herding ground for cattle belonging to the Mormon church. Several years ago the water on the east side of the island was shallow and cattle could be driven across easily, but now the water is deep and everything must be conveyed to and from the land in boats. A distance of about five miles covered with salt water must be gone over by canoes to get to or from the island. On this famous spot, amid millions of pelicans, sea gulls and other fowls, wanders a lonely old man, without clothing and devoid of language or any of the instincts of humanity. He was banished years ago by the Mormon church on the charge of robbing the dead.

Jean Baptiste was a Frenchman who came to Salt Lake City a young man nearly 40 years ago. He grew up among the saints, and, after marrying, was made sexton of the small cemetery. His duties were light and his remuneration correspondingly small. He resided in a little cabin on the mountain side overlooking the city, and spent his time, when not employed in the cemetery, in collecting junk and trading and trafficking with a few Jewish secondhand clothes dealers who had the hardihood to engage in business among the Mormons. A regiment of United States troops was then camped near the city, and the gentiles engaged in business were assured protection.

The little Frenchman was an avaricious man and was noticeable because of his picking up every cast away article and carrying it to his home. Old dry goods boxes, barrels, tin cans and other packing articles cast away by the soldiers were especially well cared for by Jean Baptiste, the sexton. He dressed as a scavenger and resembled the modern saloon loafer, who is always searching the slums for barrels and boxes of garbage and cast off garments. The actions of the sexton created some comment, and not a little curiosity was aroused among people who had occasion to visit his residence on the mountain side, over the city.

One day Jean appeared on the streets dressed in an elegant suit of broadcloth. A few days before a wealthy stranger had died and was buried in the cemetery. The suit in which the body was dressed resembled that worn by the sexton. An examination was ordered, and the corpse was found to have been robbed of its clothing. A committee waited upon the sexton and made a most startling discovery. The graveclothes of over 200 persons were found in the baskets and boxes stowed away in his ghoul cabin. Excitement ran high in Salt Lake City. The boxes of clothing were emptied and the contents taken to the city hall, where many a fond mother identified the burial robes of her child. Elegant silk dresses, at that time a luxury even to the rich, were found in the various bundles. The man was arrested and cast into jail, pursued by a mob who sought his life.

Brigham Young, then governor and general dictator in Utah, ordered the man to be branded with a hot iron and banished to Church island. During the quiet hour of midnight Jean Baptiste was taken from the jail, and his whole forehead was seared with the following inscription: "Branded For Robbing the Dead." Two men escorted the quivering, naked form from the city of vengeance. A canoe was entered near the city, and the doomed prisoner was taken in chains to the island which in future was to be his home. Without clothing or food he was landed upon the shore, the boat returned to the mainland, and the ghoul remained a hopeless exile. He could not leave the island, because instant death would follow should he be seen by any of the inhabitants of the Mormon land of Zion. He was forced

to seek food and shelter amid wild animals, the birds and reptiles.

The island was soon known as the land of banishment. People shunned its shores as they would a haunted house. Many persons were lost upon the lake while rowing in canoes against heavy winds. The general supposition of all was that those unfortunate drifted to the island and were devoured by the wild man. Even the fearless cowboy has ever refused to intrude upon the home land of the exile. Wild horses roam over its acres of broken canyons, rugged cliffs and grassy meadows. The sea gulls and other birds find a home undisturbed on the deserted shores. All the natives, including Indians, warn newcomers of the fate of scores of pleasure seekers who have been drifted upon the shores of the fated island. The crags, bluffs, dark caverns and lonely canyons warn every boatman nearing the shore to keep away from the hidden dangers.

In a dark cave about half a mile from the shore lives the wild man. His home is strewn with the wrecks of boats, bones of victims and other cannibalistic indications. Away back in the deep darkness of the cavern is his sleeping place, made of clothing stripped from unfortunate victims shipwrecked on the fatal shore. A collection of leaves, grasses and branches from the trees of the island forms the foundation for the bed, in which this human monster spends most of his time. Several hunters and explorers have recently viewed the man. He is described as old, stooping, destitute of clothing, incapable of speech and covered with long hair. Upon the appearance of man he utters a wild, weird shriek and rushes to the cavern, from which he cannot be induced or forced to return.—San Francisco Examiner.

BUILT THE WRONG WAY.

Why the Quaker's Chester Hogs Took No Prizes In Georgia.

"I never shall forget an incident which occurred at the first fair I ever attended in Georgia," said a retired Cincinnati meat packer. "It was at Macon, and I think they called it a state fair. At any rate it was a big thing for the town in those days. They had some fine stock on exhibition, and a Pennsylvanian had sent down about 20 of the finest looking hogs you ever saw. They were mostly Chester Whites, and if I recollect aright they were exhibited by Thomas Wood, a great hog and cattle fancier of 20 and 30 years ago. He it was who introduced that famous breed of hogs, the Chester White, and he made a great deal of money out of his fancy stock. He was a Friend—a Quaker, you know—who used the plain language and wore a broad brimmed hat. He was a smart old gentleman, honest and prosperous. He sent his hogs from state fair to state fair, and they took so many prizes and blue ribbons that each hog looked like a boy who had spent all his money making a collection of badges.

"When the Macon judges made their awards, they gave blue ribbons very liberally to the razor backs, but not one of the fat, sleek Pennsylvania hogs got a prize. The owner of the exhibit did not understand it, so he hunted up one of the judges and said in the language of the Friends:

"I know thee to be an honest man, and I do not question thy fairness in the award, but to gratify my own curiosity I would be glad to have thee tell me why thee gave all the prizes to the native stock and what fault thee found in mine?"

"My friend, the committee admired your hogs greatly," the judge replied. "They are certainly handsome, and I have no doubt that in your section they are the best breed to raise, but they are not suited for this country. They are so short legged and fat that a nigger could catch them in two minutes. What we require in a hog in the south is legs and wind. We give our prizes for speed."—Atlanta Constitution.

Hungary Water.

The first alcoholic perfume was Hungary water, made from rosemary by Elizabeth of Hungary, 1370, she having procured the recipe from a Hungarian hermit. This perfume became popular throughout all Europe in that and the succeeding century.